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The AMERICAN FRIEND

[MARCH 17, 1949]

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New Concern in Quaker Education

Editorial Appraisal

Law of God and Statutes of Men

Paul I. Miller

Recovery of Christian Faith

Alta H. Hoyt

Yearly Meetings Preview

Dates and Places

On Seeing God

A Meditation

One Great Hour

A United Call

The Devotional Life . . . A Page of Personal Helps

ON SEEING GOD

Blessed are the pure in heart; they shall see God.

Kirkegaard has said that purity of heart is to will one thing—God's will. An impure heart may be one clouded with confusion. Conflicting tendencies vie with each other for our lives. Purity of heart means that one's heart is in focus again. An impurity is not necessarily a pollution; it may be merely a good thing out of place — love for something good instead of love for the best.

St. Paul saw certain conflicting tendencies as "laws" — the law of God in conflict with the law of sin and death. "O wretched man that I am," he exclaimed. Finally, the "law of the Spirit" triumphed and he sang praises. No one can serve two masters and know the joy which one knows whose heart is fixed—on one master.

Many people live defeated lives, not because they are bad people, but because they are confused. There is no single controlling purpose or will by which the elements of daily life are put in their proper places. There is no backlog of faith. Every will-o-the-wisp claims them.

Sometimes people are confused on what to believe. Certainly what one believes can have a very important place in his life. To *believe* the wrong thing means finally to *do* the wrong thing. Yet he that doeth the will shall know the doctrine. The first step toward a vital faith is a commitment to God. The inner tangle is laid aside and the soul says, "I am thine." The doubts and fears subside and trustfulness comes in.

Then the soul can "see straight." It is in focus, upon the one light of Christ. Distortions caused by cross-currents have gone, because the cross-currents have gone. None of us can have an utterly unclouded vision of God all of the time, but there are great moments when the "All-in-all" lies before and around us with a clear, warm enveloping presence. At such moments we know a joy too deep for laughter. Underneath are the everlasting arms and the one Will is the only will we want. In the memory of those great moments we are sustained.

"Blessed are the pure in heart; they shall see God." Happy are they whose clouded minds have cleared; whose tangled tendencies have been laid aside; whose hearts have taken the good thing from the center and put the best in its place. Happy are they who not only have found a victory over evil but who also have replaced the good things into those subordinate positions where they belong. Though they fall they shall not be utterly cast down, for the Lord sustains them.

One should not be discouraged merely because his sense of the Presence is more keen at one moment than at another. One must learn, in a sense, to accept himself with all the moods and frailties of the flesh—accept himself without irritation, knowing that what God makes, He grows. That is, the growing process should never end. We should want to be "green in old age." Since we are an organism, not a mechanism—a spiritual body, not a machine, we have to yield ourselves to the atmosphere and soil out of which growth comes. God is not only with us as perfection, He is with us in our imperfections.

We generally see God dimly; none can see him fully, for how can imperfection really know perfection. How can the immature fully understand the mature. How can our flesh-bound spirits know God's utter realness. We see through a glass darkly, but what radiance, even then may be seen. Now we know in part, but then . . . Who can pen those words! In that faith we are strengthened.

TRUE COURAGE

Mankind has always shown the highest admiration for feats of courage performed by a few inspired individuals during moments of stress. Such persons have become popular heroes, and song and fable attest the enduring quality of the praise accorded the heroic acts in the minds of all. Even today, an isolated and inspired act of courage is sure to make the headlines.

Not only during the holocaust of human slaughter, when the performance of unusually brave deeds is awarded by official medals, but also occasionally during the otherwise monotonous plane of day-to-day peacetime living are we thrilled by the divine heights to which the personality can attain. How often are we not uplifted by reading of utterly selfless rescues from a burning building, when the otherwise ordinary person is enabled to draw upon superhuman, usually unavailable stores of strength, in order to meet the demands of the moment? Our accolades are heaped upon those who are willing to risk their all, in order to save another human life.

But the greatest courage isn't of the spectacular variety which shows itself in special emergencies; it is of the sort that quietly persists after the emergency is over. It is this enduring kind of courage, slowly pushing against disheartening obstacles, that tests its own true worth. The attainment of this courage places in our possession a jewel of great price and is worthy of our best efforts. Our prayers might well be directed toward receiving the courage to be misunderstood if need be; the courage to continue loving in the midst of hate.

GILBERT K. PRESTON, JR.

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Editorial . . .

One Great Hour!

THE church forces of America will unite in one appeal to meet the needs of millions of people who suffer. They make a common call to America through one of the greatest religious dramatizations ever given by radio. The time is March 26, on Saturday evening, at 10:00 to 11:00 p. m., Eastern Standard Time; 9:00 to 10:00 p. m., Central Standard Time; 8:00 to 9:00 p. m., Mountain Standard Time; 7:00 to 8:00 p. m., Pacific Standard Time. It will be broadcast over all major networks.

Families are urged to circle their radios with a listening audience, and then turn out in full force on Sunday, the 27th, for "One Great Offering." Proceeds may be sent through denominational channels marked for relief. Words, or even important differences, separate denominations, but a hungry child reaching for food unites them in service. See elsewhere in this issue more information about it.

Another Great Hour

ALTHOUGH it is the eleventh hour, it is important. Without it there could not be "One Great Hour." There would be no Christian forces to meet the hunger of children if there were no church. The Five Years Meeting of Friends in America represents, in varying degrees, for ninety thousand Friends their "branch" in the Christian Church.

If these agencies of spiritual and physical services are properly supported by praying, serving, and giving, then Friends of the Five Years Meeting can maintain and strengthen "the church" which is essential to all projects of outreach and service. Build the church and feed the hungry. Both are essential. March 31 is the deadline for contributions to the United Services Budget of your Five Years Meeting, for the fiscal year.

Quakers to Pay "Peace Taxes"

NORWEIGAN Quakers, at their request, have been given the privilege of paying "peace taxes" instead of "defense taxes," according to a recent news release. The Norweigan Government has established a separate account into which their taxes will be paid. It has not yet determined how to dispose of the funds, but presumably they will go toward some constructive national service.

Readers will remember that it was the Norweigan Parliament which presented the Nobel Peace Award to the Society of Friends of the world. This second recognition may ultimately have as great significance and historic importance as does the Nobel Award. Whether or not this is the first instance of its kind in history, it is history making in its possibilities.

"Scouting" the Enemy

SOMETIMES the preparations for war are like a giant game. Each side wants to know how the other is going to play. Like football scouts, intelligence men are sent into all nations, we are told. Whatever the enemy might do, they are supposed to anticipates it. All nations spy on one another. Each expects the others to do it, though guarding against it.

If a potential enemy has a new deadly weapon, they must know not only how to counteract it or neutralize its effect, but also how to make a deadlier one. Thus, preparations for war are fed to each side of the impending conflict. Learning the tricks of killing and maiming is a vast enterprise and, strangely enough, it is called "Intelligence."

When shall we start "scouting" for peace action—finding new creations for good will. That, we should call "Intelligence" and "Wisdom."

We Must Lose Face!

IT is not always easy to say, "I was mistaken." It is yet more testing to say, "I have sinned." Instead of doing it men tend to put on a "face" and rationalize their way through—that they are not so bad after all, but they are left squirming in their guilt.

Something other is needed than saving one's face. There is no greater purgative of inner guilt than the words of the returning son, "Father, I have sinned against heaven and in thy sight." Nations, forsooth, are loath to lose face. Their sinful acts must be "explained" instead. What might it mean for the peace of the world if national leaders would confess for their nations, lose face, and ask forgiveness of one another.

That would be an important change of policy, undergirded by a change of heart.

A Sacramental Meal?

THE book of Ecclesiasticus in the Apocrypha has many gems of wisdom, one of which reads:

> "A nail will stick fast between the joinings of stones;
> And sin will thrust itself between buying and selling."

The words depict transactions before the one-price system came into existence. Bargaining, as this poet saw it, lent itself to lying and cheating and other sins. But our day is not free from the sins that often attend buying and selling.

The Chinese may have an answer for it. To make a property deal binding, both buyer and seller must have a meal together. Such a tradition is not merely something to be regarded as interesting, though strange. It offers real significance. Why not do it? It suggests a fellowship that may help to spiritualize commerce and trade in a sacramental meal.

Is Religion Limited?

A federal judge, hearing the case of some non-registrants, was reported recently as saying, "Religion has nothing to do with this case." In another community a similar remark was printed in the local newspaper in protesting the position of boys who had not registered.

Though one might be an avowed militarist he should have a broader concept of religion than that. In fact, that idea is the chief trouble with formal religious living and hence with the world. Men often think of religion as a Sunday affair, or as concerned with Bible reading, prayers, observances, and perchance a few codes of behavior, and nothing more.

We do not here defend non-registration, but assert that to register or not to register, to serve in the armed forces or not to serve, all these have religious significance. Not all religious people will come to the same decision, but their decisions have religious meaning. There is no act of one's life, no turn of his thought that can be safely divorced from Christian faith and life.

A judge who so defines the meaning of religion becomes the defendant and his position is utterly untenable. He sits before the judgment seat. *Dare we so reply to the court?*

E. T. E.

New Concern in Quaker Education

Editorial Review and Appraisal

THERE is a new kind of concern astir in the ranks of our Quaker educational institutions. They are speaking to serious questions on the responsibility of our schools and colleges to our local Meetings and to their outreach.

In August, 1948, under the sponsoring of the Board on Education, a "workshop" was conducted to which representatives of the schools and colleges, the several boards and committees of the Five Years Meeting, and the American Friends Service Committee, were called. A group of seventy Friends were divided into five seminars on pastoral work, service activities, teaching, missions, and local Meeting leadership. From these seminars they convened daily in general assembly to review and integrate their work into one report.

Each of the groups faced similar questions on the needs within the five fields and the kind of personnel and training required. Stress was laid on the qualifications of persons to be trained for leadership and the training which would be required to prepare them for service. Besides the requirements of basic abilities and talents was the emphasis on a Friendly type of leadership and spirit. Those who are called into service should have a peculiar sense of mission for the work they undertake. It is the recruiting and training of such Friends for Friendly service that centered the thought of the workshop.

Of equal and consequent concern was the requirement which such recruiting and training lays on the church and the schools and colleges. On the part of the educational representatives there was a cordial response to this opportunity. A willingness to adjust curricula and other aspects to meet this need for practical training within the church and its services was expressed. This, of course, must be done without altering the pattern of the requirements that are placed upon an accredited school or college.

This is the fourth in a series of reports from meetings recently held. Here is a thumb-nail review of the recent progress of the Board of Education of the Five Years Meeting, including consideration of a small conference called by the Board at the time of their meetings in the Philadelphia area.

It was recognized that most of the courses required in this training are already offered in the regular curricula, but these, in some fields of training, will need to be re-grouped and scheduled for the practical purposes of training for special service. There was no desire to short cut the basic requirements of educational preparation, but to make them available and in proper arrangement for those who will take four years or less in liberal arts.

The needs of the local Meeting and its ministry in preaching, teaching, and other services were especially emphasized. Our colleges have shown great willingness to make their faculty and courses available and adaptable to local Meeting needs. Where less than a four years' course in college is necessary for ministers and others, the college representatives expressed a willingness to make certain courses available.

Two other meetings sponsored by the Board on Education have been held. There is every evidence that church and school are being linked together in a new move forward. It is high time that this should happen. The trend of Christian colleges from the sponsoring church into the control of secular forces, often through their alumni influences, is a sad commentary upon Christian education, as well as upon the church. Church colleges may keep up their accrediting requirements and at the same time, so far as a spiritual impact on our world is concerned, be little more than a glamorous reflection of their world. They must be on the frontier, and to be on the frontier they must be Christian, and to be Christian they must link arms with the church.

From the school to the church, and from the church to the school, is a life cycle by which each is replenished and vitalized. The Board of Education has started. There is every evidence that they will carry through. Clyde Milner, as its chairman, is an assurance that work of high order and great significance will be accomplished.

At a very recent meeting of the Association of Friends' Colleges in Mt. Holly, New Jersey, additional light was found on the present problems and prospects of Friends' education. The fact that a number of members of the Board of Education of the Five Years Meeting were present made it a contributing stream of thought to the work of the Board.

There was a discussion of the significance of Friends' education in the total educational work of the nation. The encroachment of Federal and State programs, now being extended or proposed with considerable rapidity, was discussed. In California, the rapid increase of junior colleges and the extension of many of them into the four years' pattern of liberal arts education is probably an indication of what lies ahead for every state in the nation.

The reactions of the Presidents of Friends' Colleges who were in attend-

ance were not uniform. Some looked upon the extension of Federal aid to schools, in its present proposed form, as an ominous threat to independent Christian colleges and the values that adhere to small church-related institutions of learning. Others felt that while such a danger is not to be overlooked the wider availability of education to the masses of American youth is a value which Friends can hardly oppose. In the minds of all in this group there was a questing for the kind of imaginative creation that this might require of Friends' educational leaders.

Again, the possibility of the Quaker hostel pattern, whereby Friends' students could be housed and given fellowship and academic courses in connection with a large university, was raised. This would allow the main academic work to be done in the university, but with supplementary courses, or perhaps courses integrated with the regular university schedule, to be carried on in the hostel.

There was no dampening of ardor for progressing with our present educational work, but a definite feeling that our imaginative and creative edge should be kept sharp.

The values of secondary education, as expressed in the early academies of Friends and the present schools belonging to Friends, were emphasized. A "guarded education," not too narrowly guarded, seemed to be the emphasis of the group. There needs to be exposure to many points of view which are not those centrally emphasized by a Quaker school or college. In any case, the Christian values and the Christian response to our environment must be the end product and objective of education, by whatever terminologies they are expressed.

In terms of the educational work of institutions in the Five Years Meeting, there is a settled determination to gear in with our Meetings in the creation of an inspired, trained and Christian leadership that can revitalize our Meetings and communities and give added significance to schools and colleges that are called Quaker.

Protestantism is in danger of being "killed by the blight of mediocrity," Dr. Truman B. Douglass of New York, executive vice-president of the Board of Home Missions of the Congregational Christian Churches has said. He warns that idolatrous worship of the "pretty good," the "fair to middlin'" and the "It'll-get-by," might hasten the day when Protestantism ceases to exert an influence on the character of American life.

Recovery of Christian Faith

By Alta H. Hoyt

For many years Alta H. Hoyt was a missionary for Friends in Kenya Colony, East Africa. Here she calls for a return to Christian faith, experience and service.

A week ago our hearts were made sad as we read about the large deficit which Friends were urged to make up before March 31, $40,304.49, if the present work of the church on all fields was to be maintained at the present level. My mind went immediately to our own African field which I could picture so readily, with all the needs there. On top of that, money must come from somewhere immediately—extra money—to bring back to this country the Barnett family of six and Dorothy Pitman, who was asked to travel with them to help care for the little baby. From then until now I have been asking over and over why do we, year after year, have to go through this depressing experience of a shortage of funds at the end of the official year? It must be a dreadful strain on our leaders in the Central Offices. It is depressing to the workers on the different fields and to the church as a whole. What is the reason for it?

This morning early I was meditating on that beautiful story of Mary of Bethany, as she came timidly into the room in Simon the leper's house when Jesus and his followers sat at the table, carrying her precious gift of costly ointment and breaking the jar to pour the contents over his head. Her heart was so full of love to Jesus for what he had done for her, she courageously did this in spite of the fact that it was an odd thing to do, and in spite of the indignant looks of the members of the group who thought it an extravagant waste. Notice Jesus' remark, "Let her alone; why do you trouble her? She has done a beautiful thing to me."

Here, in this story, is the secret of joyous, spontaneous service and giving. Have we, as members of the Society of Friends, lost that touch with Christ which so thrills us with loving fervor that we cannot refrain from witnessing and giving of our best gifts to the work of the church? Even with the best organized plans of committees and groups, if the heart is dry and cold, and we give to follow out a program, not many will give beyond what is asked of them as their duty, and many will not give even that because the heart is not in it.

What is the remedy? Quakers hold many lifelong beliefs and convictions that are dear to their hearts and peculiarly have the brand of Quakerism. Can it be that in stressing these, they are losing their zeal and fire of devotion to Christ which is the basis of bouyant, glad service and stewardship?

I wonder how many Friends read in the April 20th AMERICAN FRIEND the article by Lewis Benson, "What is the Gospel?" I was so interested that I wrote to him for the little booklet he recommended, written by a group of English Friends who are trying "to recover the secret of prophetic power by which we may help to fill the spiritual vacuum in this war-torn world." It is called *Toward a Quaker Restatement* and some who have served as clerks of London Yearly Meeting, some past and present Woodbrooke faculty members, as well as editors of Friends' periodicals, were responsible for the book. I read it carefully and I hope others did. I wish to quote here from Margaret Hobling, showing that the early Friends' "belief in the light was originally a belief about Jesus Christ and the way in which He saves men." Then H. G. Wood "finds that our modern Quaker conception of the inward light has strayed a long way from the original belief . . . The Quakerism of the twentieth century tends to understand the principle of the inward light . . . as part and parcel of human nature as God first designed and created it . . . It is precisely because the inner light, so conceived, is only loosely associated with the sphere of Christian redemption, that some Friends think Quakerism to be a broader, more inclusive faith than Christianity . . . Such an interpretation does not preserve all the values of the prophetic Quakerism of the seventeenth century nor does it represent the faith of the New Testament."

I have recently been reading again George Fox's *Preface to His Journals* and I noted how his teaching on the creation, the fall, and lost condition of man, Christ the light as the only hope of the sinner, his sacrifice on the cross for our sins, the baptism of the Spirit for service, and the witnessing by mouth as well as life, were all based literally on the Old and New Testaments. The strong convictions he had and taught all came to him as a result of his constant reading of the Scriptures with an open mind and heart.

We all remember how God gave to Israel the Ten Commandments and

the laws, explaining them carefully to Moses. Later on, we also know that the leaders of the Jews, wanting to show their authority, kept adding to these laws until they made them very burdensome to the people.

As I have read some of the late Quaker books and articles, I have been amazed how far these authors too have gotten away from the real teaching and spirit of George Fox. If he should return to the world today and read some of these articles that say they use him as a basis of their teachings, what would he think? They have added to and left out until the doctrine they teach and follow is far from George Fox's beliefs and practices, as recorded in his own writings. They use "Quakerism" as a foundation, as they interpret it, and dwell only on those parts of the Bible that fit in with their ideas of Quakerism.

George Fox took as his basis of belief and teaching the Bible in its entirety and Quakerism was founded on the Word of God, with Christ as the real corner stone of our experience with God. Take this one quotation of his on doctrine: "Repentence from dead works to serve the living God . . . forgiveness of sins, that are past, through Christ the alone propitiation . . . and the sanctification or purgation of the soul from the defiling nature and habits of sin present; . . . comprehending justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus."

I believe sincerely that if our ministers, leaders, and teachers in our churches and colleges would, by Bible teaching, lead our older members, young people, and children into a keen heart-felt experience with God, then through courses of Bible study, build them up and establish them in Christ, there would not only be a new light and life in our churches, but with hearts on fire with love to God, we should, as Mary, break the costly jar of ointment. Our gifts would pour into the coffers of the church with thanksgiving and praise to our God. The message would spread to all about us as in the early church in New Testament times, and as did the message of George Fox and his followers, as they went here and there, not only to take relief but also to witness by word of mouth, the message that brings real relief to the spirits of the distressed. It has not been too many years since John Wilhelm Rowntree prayed, "Lay on us the burden of the world's suffering, drive us forth with the Apostlic fervor of the early church."

The Law of God and the Statutes of Men—III

By Paul I. Miller

This is the final installment of a series by Paul I. Miller of Hiram College, Hiram, Ohio.

A common argument heard in the late 1940's is this: "If you let the individual conscience decide what laws to obey, the result will be anarchy; for one man's conscience will tell him to disobey this law; another's to disobey that law, and chaos will result." Interestingly enough, people were not worried about the coming of anarchy one hundred years ago when Parker preached, although they were much nearer to anarchy than we are today. It seems that the nearer we approach totalitarianism, which is the extreme opposite of anarchy, the more we profess to fear the coming of anarchy.

Let us examine this danger of anarchy. I suppose that everyone who reads this has disobeyed a law at some time, perhaps frequently. One need only mention speed laws to make the point clear. Who among us has ever violated that law because of conscience? As a matter of fact, murders, felonies, and most other transgressions of the law are not committed because of conscience, but because of anger, lust, greed, carelessness, or some other similar reason. If only those laws were violated which were violated because of conscience we should have more, not less, law observance.

Nor can it be argued successfully that conscientious law violation breeds more law violation. Everyone who violates a law for conscience' sake expects to receive punishment for his violation. At least, he is naive if he does not expect it. The evidence is overwhelming that those who violated the Selective Service Act of 1940, for example, because of conscience, received severer sentences than other Selective Service violators, and much severer sentences than the violators of other acts. This is understandable, for the man who violates a law because of conscience is saying, in effect, to the government that he has weighed the government in the balances of his judgment and found it ethically wanting. It is, then, quite understandable why a judge should punish such a violator more severely than others. Since "violators for conscience' sake" do not attempt to escape punishment, and since their punishments are often more severe than those meted out to other offenders, they will scarcely breed violators of other laws.

As Friends, one of our central beliefs is a recognition of the importance of conscience, and of our duty to support the consciences of others wherever others may be led by their consciences. If my neighbor's conscience leads him to obey a law, I shall support him. If his *conscience* (not his whim, nor his anger, nor his lust, nor his greed) leads him to disobey a law, then as a Friend I shall support him. I also shall rejoice that he has a conscience and is willing to pay the price for disobeying a law.

Furthermore, I shall want to show him in his hour of trial that I respect his personality. Victor Gollancz in his book, *Our Threatened Values,* tells of a passage in *Oscar Wilde* in which Wilde tells of being sentenced for a crime. While he was being led from court after the sentence was passed, a man, whom he had never seen before and was never to see again, lifted his hat to him. Gollancz writes that to him that passage reflected one man's respect for the personality of another. Not that the stranger approved of the crime, which was a rather nasty one, but he respected Wilde's personality and showed his feeling in Wilde's greatest hour of humiliation. While as Christians we should be hard pressed to take a lesser stand, this article does not ask that much. Wilde's crime did not result from a conscientious scruple, but reverence for conscience is a very central theme of Friends' belief, and to advise a man to go counter to his conscience, or to neglect to support him in a conscientious stand, is dangerous to our beliefs.

We all believe that Luther did right in disobeying a law of his time. We believe that Washington and Jefferson and Franklin were right in disobeying several laws of their time; and that Whittier and Garrison and Lovejoy were right in disobeying some laws of their time. Our liberties were not won by people who cravenly accepted all ideas that governments handed out to them, or that would-be tyrants in government office promulgated. They were won by men and women who put principle above law, above the powers of government of their days, and were willing to brave not only the scorn of public opinion but to endure shame and imprisonment for their beliefs as

did George Fox and William Penn; as Benjamin Franklin, Thomas Jefferson, and George Washington were prepared to do when they pledged their lives, their fortunes, and their sacred honor.

A word of caution may be inserted at this point. The testimony of several, though not all, who have experienced prison life suggests that prison may be a very difficult experience, which some are not prepared adequately to meet. Each person who is contemplating disobedience to any law should first ask himself, "Have I the spiritual resources to endure successfully the loneliness, the shame, and the disabilities of a prisoner and later of an ex-prisoner?" But this essay, like Theodore Parker's sermon, is concerned with the question, "Is one ever justified in disobeying a law?" It would seem that under certain circumstances, which every individual will have to weigh for himself, the answer must be "Yes."

To conclude with Parker: "Religion is the only basis for everything. It must go everywhere—into the man's shop, into the seamstress' workroom, must steer the sailor's ship. Reverence for the Infinite Mind, and Conscience, and Heart, and Soul, who is Cause and Providence of this world—that must go up to the highest heights of our speculation, down to the lowest depths of our practice . . . Without a reverence for the Higher Law of God . . . the Church will collapse into nothing, the State will go down to ruin!"

SCHEDULE OF YEARLY MEETINGS IN NORTH AMERICA

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservatives; I—Independents; U—United Yearly Meetings.

PHILADELPHIA — FGC—March 23-29; Race Street, West of 15th, Philadelphia 2; Gordon P. Jones, *Clerk,* 1515 Cherry Street, Philadelphia 2.

PHILADELPHIA — I—March 28-April 1; 304 Arch Street, Philadelphia 6; Harold Evans, *Clerk,* 304 Arch Street, Philadelphia 6.

BALTIMORE — F—March 30-April 3; 3107 North Charles, Baltimore, Maryland; Edward F. Raiford, *Clerk,* Holland, Virginia.

BALTIMORE—FGC—March 30-April 3; 5114 North Charles Street, Baltimore, Maryland; J. Harold Passmore, *Clerk,* 5114 North Charles Street, Baltimore 10, Maryland.

CUBA — F—April 9-11; Holguin, Oriente, Cuba; Juan Buzman, *Clerk,* Banes, Oriente, Cuba.

JAMAICA — F—April 10-21; Seaside, Hector's River, Jamaica, B. W. I.; Gladys Jones, *Clerk,* Hector's River, Jamaica, B. W I.

NEBRASKA — F—June 1-4; Nebraska Central College, Central City, Nebraska; Ava C. Maris, *Clerk,* 4128 Grove, Denver 11, Colorado.

OREGON—I—June 8-14; Newberg, Oregon; Gervas A. Carey, *Clerk,* Fruitful Hill, Dundee, Oregon.

CALIFORNIA — F—June 21-26; Philadelphia and Washington Streets, Whittier, California; Blaine G. Bronner, *Clerk,* Box 160, Spring Valley, California.

NEW ENGLAND — U—Last week in June; Phillips Academy, Andover, Massachusetts; Arthur Jones, *Clerk,* Winthrop, Maine.

CANADA — C—Probably June 27-July 1; Pickering College, Newmarket, Ontario; Elma M. Starr, *Clerk,* Newmarket, Ontario, Canada.

CANADA—F—Same as above; Pickering College, Newmarket, Ontario; Stirling Nelson, *Clerk,* 910 McRae Street, Niagara Falls, Ontario, Canada.

GENESEE — FGC—Same as above; Pickering College, Newmarket, Ontario; Mable B. Willson, *Clerk,* R.R. 5, Welland, Ontario, Canada.

NEW YORK — F—July 29-August 5; Silver Bay, Lake George, New York; George A. Badgley, *Clerk,* Wappingers Falls, New York.

NEW YORK—FGC—July 29-August 5; Silver Bay, Lake George, New York; Howard E. Kershner, *Clerk,* 55 Central Park West, New York City.

NORTH CAROLINA — F—August 2-6; Guilford College, North Carolina; Seth B. Hinshaw, *Clerk,* Ashboro, North Carolina.

ILLINOIS — FGC—August 11-14; meetinghouse near McMabb, Illinois; George H. Watson, *Clerk,* 6515 Greenwood Avenue, Chicago 37, Illinois.

PACIFIC AND PACIFIC COAST ASSOCIATION—I—August 11-14; Pasadena, California; Benjamin A. Darling, *Clerk,* 11724 Exeter Avenue, N.E., Seattle 55, Washington.

NORTH CAROLINA — C—August 13-17; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, *Clerk,* Route 2, Graham, North Carolina.

WESTERN — F—August 15-21; Plainfield, Indiana; Milo S. Hinckle, *Clerk,* 152 East Broadway, Danville, Indiana.

WILMINGTON — F—August 15-21; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, *Clerk,* 708 Rombach Avenue, Wilmington, Ohio.

CENTRAL — I—August 17-21; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, *Clerk,* Westfield, Indiana.

IOWA — I—August 17-22; Whittier, Iowa; John P. Williams, *Clerk,* Springfield, Iowa.

INDIANA — F—September 19-25; Main Pendleton, Indiana; Lawrence Furnas, *Clerk,* Waynesville, Ohio.

OHIO — I—August 22-27; Damascus, Ohio; Ralph S. Coppock, *Clerk,* 711 Wright Avenue, Alliance, Ohio.

IOWA — F — August 22-27; College Avenue and North C Street, Oskaloosa, Iowa; Roy S. Williams, *Clerk,* 633 North C Street, Oskaloosa, Iowa.

OHIO — C—August 27-31; Stillwater, near Barnesville, Ohio; James Walton, Correspondent, R.R. 2, Barnesville, Ohio.

WESTERN — C—September 3-6; Sugar Grove, near Plainfield, Indiana; Albert Maxwell, *Clerk,* Plainfield, Indiana.

INDIANA — C—September 19-25; Main at 15th Street, Richmond, Indiana; Leslie Frazer, *Clerk,* 245 S.W. 4th Street, Richmond, Indiana.

KANSAS — I—October 11-16; University Friends Church, Wichita, Kansas; Gurney T. Hadley, *Clerk,* Route 1, Coldwater, Kansas.

PHILADELPHIA GENERAL MEETING—November 4-6; Race Street, West of 15th, Philadelphia 2; George A. Walton, *Clerk,* 1515 Cherry Street, Philadelphia 2.

AMERICAN YOUNG FRIENDS CONFERENCE—August 28-September 3; William Penn College, Oskaloosa, Iowa; Richard Eastman, *Chairman Planning Committee,* Route 2, South Charleston, Ohio.

IN MEMORIAM

Lenna Lescault Hadley, a minister in the Society of Friends, died on February 12, aged sixty-six years. She was born near Rose Hill, Iowa. She was united in marriage with Charles Lescault in 1902 and together they engaged in evangelistic work for a number of years. Later, they served as pastors in Oklahoma, Indiana, Kansas, California, and Iowa Yearly Meetings. Charles Lescault preceded her in death. Later she was united in marriage with A. J. Hadley of Earlham, Iowa, who also preceded her in death. She was a member of First Friends church of Des Moines where she served faithfully as long as health permitted. She was especially concerned for young people and children and was instrumental in leading many into a life of consecrated Christian service. She was also a worker in the Willard Woman's Christian Temperance Union of Des Moines.

One Great Hour

Seventy-six thousand churches will unite in taking simultaneous offerings for World Relief. Plans for unprecedented Christian demonstration on March 27 are announced in a joint statement of church leaders.

DON'T miss this great broadcast. Millions of listeners will be tuned in on all major networks, 9:00 to 10:00 p. m., Central Standard Time, Saturday, March 26.

Over seventy-six thousand churches, representing every major Christian denomination and communion, have united to take one simultaneous offering for world relief at church services on Sunday, March 27, according to a joint statement issued from New York City on February 25.

Whole-hearted, nation-wide support for this history-making effort of churches in America was urged in the statement which quoted in full is as follows:

"Never before in the history of the world have the churches of Europe and Asia been faced with greater problems and responsibilities. The fate of our civilization may lie in the ability of the churches, and especially the churches overseas, to meet their responsibilities in carrying forth the Christian ministry. That is why this nation-wide united effort by America's Christians has an importance far beyond the practical goal of fund raising. For this great joint program will not only strengthen the vitally important relief and rehabilitation work of the churches overseas, but will also prove to all the world just how great is the power generated when Christians unite in such a great common cause."

Among the major denominations and communions participating in this one great offering on Sunday, March 27, are the Northern Baptist Convention; Southern Baptist Convention; Church of the Brethren; Congregational Christian Church, Disciples of Christ; Evangelical United Brethren; Evangelical and Reformed Church; Friends Five Years Meeting; National Lutheran Council; Methodist Church; United Presbyterian Church; Presbyterian Church in the U. S.; Presbyterian Church in the U. S. A.; Reformed Church in America; Roman Catholic Church; The Protestant Episcopal Church; Russian Orthodox Church of North America; Roumanian Orthodox Episcopate of America; Serbian Eastern Orthodox Church.

This great inter-denominational promotion program is designed to awaken fifty million Americans to united offering Sunday. Contributions can be sent through our own Service Committee. Over thirty-six million pieces of preparatory literature have already been placed in the hands of pastoral leaders across the country to prepare their congregations for this great Christian demonstration on Sunday, March 27.

This inter-denominational promotion will culminate on Saturday evening, March 26, with a nation-wide radio program—"One Great Hour"—which will be broadcast for the churches of America by the contribution of the full networks of C.B.S., A.B.C., and M.B.S. from 10:00 to 11:00 p. m., Eastern Standard Time (9:00 to 10:00 p. m. Central Standard Time; 8:00 to 9:00 p. m. Mountain Standard Time; 7:00 to 8:00 p. m. Pacific Standard Time). "One Great Hour," written under the direction of the great playwright and author, Robert Sherwood, and by Erik Barnouw, national president of the Radio Writer's Guild, will dramatize the great need of the people in Europe and Asia for food, medicine and clothing and, even more important, the great hunger of these people for the Christian faith and strength that will help them to rebuild their war-torn world.

"One Great Hour" will close with an appeal from the churches in America to the American people to go to church on Sunday morning, March 27, and make there a truly sacrificial gift which will be received in the name of Christ for all humanity.

It is hoped that this one great united offering in 76,000 churches on Sunday morning, March 27, will enable each participating denomination and communion to carry forth its world relief work for an entire year.

Here are supplies you can order from Church World Service, Inc., 214 East 21st Street, New York 10, New York:

1. Your invitation to One Great Hour (a booklet offered in quantity, three cents each).

2. Offering envelopes (free of charge).

3. Poster (one copy free, additional copies three cents each).

4. Postcard (free of charge; suggest one to a family).

5. Manual (one to a church, free).

6. Sermon material (one to a church, free).

7. A self-addressed envelope for remittances.

8. A reply postal—on which to indicate your participation and order materials.

YOUNG FRIENDS CONFERENCE AUGUST 28—SEPTEMBER 3

"If we young Friends of the North American Yearly Meetings are to know and effectively express 'The Way of Our Living Faith,' we must continue to share our experiences and inspirations in fellowship. The 1947 Young Friends Conference demonstrated that all young Friends need each other and that such fellowship does strengthen us and give new life, so much needed in our time. Accepting Christ as our guide, we would seek to know when our faith is living and when our application of that faith is vital. We would seek the ways by which our lives become expressions of God's will. We would share our experiences, our failures as well as our progress, in order that we might enrich each other."

Young Friends will have again the opportunity of experiencing the power in oneness with others at the 1949 Young Friends Conference to be held at William Penn College, Oskaloosa, Iowa, August 28 to September 3. These dates were chosen with the thought and hope that they might conveniently fit into the schedules of young Friends, since they occur after summer activities and before fall school and work begins. The conference will start Sunday evening, registration being open Saturday and Sunday afternoons, and the conference will close Saturday evening, thus avoiding possible disruption the last day caused by a different program and changed attendance. The age range of attenders will be from eighteen to thirty years, the minimum age limit having been raised two years from the 1947 conference.

The conference will develop along the lines of the theme, "The Way of Our Living Faith." The major addresses will be given by young leaders, Friends whose ages center around thirty. Numerous older Friends are being invited as resource leaders who are to be present throughout the week, available for personal contact by conference attenders. The program set-up will be similar to the 1947 one, with the exception of a few changes made to lighten the load and remove a sense of haste which many experienced last time. It is hoped that the entire program will not be so rigid, but flexible enough to adapt to concerns and developments as the conference progresses. There will be a lively and varied recreational program with able and trained leaders in charge.

The Conference Planning Committee, made up of representatives of the various Yearly Meetings, is of necessity operating on a small pre-conference budget. Most of the budget will come from registration fees. Early pre-registration is encouraged to meet current expenses. Pre-registration information will be in the hands of all Monthly Meetings soon.

The Planning Committee, headed by Folger Hunt of Wilmington College, selected an interim committee, the members of which, because of location and specialized abilities, might better carry out the details and plans that are made. Richard Eastman is chairman of the Eastern Section and Phebe McClelland of the Western Section of the committee. Clarence Strangeland is chairman of the finance committee, and Lawrence Peery is in charge of publicity.

It is expected that approximately four hundred and fifty will be in attendance at the conference, including foreign young Friends who may be visiting in this country during the summer. In love and concern we desire to share not only their sufferings, but also their joys, and spiritual insights.

The Planning Committee welcomes the expression of any concerns and suggestions people may wish to raise regarding the conference. Copies of *The Concerned,* a brochure following up the 1947 conference, are still available without charge by writing to the Young Friends Office, 101 South Eighth Street, Richmond, Indiana.

May we, as Young Friends, look forward to the 1949 Young Friends Conference with high expectancy and may we move forward, seeking that purity of heart that comes with a complete dedication of our lives to Christ and seeking divine guidance to show us the way to greater unity in service as builders of His Kingdom on earth.

ENGLISH FRIENDS ACTIVITIES

Friends Relief Service had sent four million garments to Europe by the end of May, 1948; and by the end of December, 1948, the Friends Service Council had achieved their aim of collecting and dispatching a further million. Clothing collection for Europe continues, as it is felt that there will be great need among refugees, D. P.'s, and others for some time to come.

American Friends will know that such sharing is very real under present conditions in England.

Xenia Ohio, Young Friends

Seated: Lewis Hawk, Beulah Hawk, Maude Chapman, Raymond Chapman, teacher, Frank C. Long, pastor, Thelma Filson, George Filson.

Second Row: Wilfred Peele, Alice Peele, Virginia Atkinson, Anna Lewis, president, Dorothy Chambliss, Donald Chambliss.

Third Row: Maebelle Lewellen, Arron Lewellen, Elizabeth Ellis, Dr. Clark Ellis, Ruth Fuller, Lewis Fuller, Ruth Harner, Loren Harner.

Of such as these is the church of today and tomorrow. Under the teaching of Raymond Chapman and the general ministry of Frank Long this group of young married people assume an important part in the Xenia, Ohio, Friends Meeting, as well as in the Sunday School.

This "Friendship Class," feeling a need of more knowledge of the background of the Bible and the conditions under which it came to its completion, has taken up a course of study called "How Your Bible Grew Up." They are using as their text the "Know Your Bible Series," by Roy L. Smith.

During the past year, under the direction of their teacher, Raymond Chapman, they have found much of interest and inspiration in the study. They are rediscovering the Bible, dismissing some misconceptions and learning new truths.

The Friendship Class was organized nine years ago during the pastorate of DeElla Newlin, with Irvin Harner as teacher. It has an average membership of thirty. Lillian Chant taught the class during Franklin Chant's pastorate at Xenia and, for the past three years, Raymond Chapman has been the teacher.

The class has contributed financially to the building and redecorating fund of the church and purchased a sweeper to be used in the church. Last year, members of the class refinished chairs and tables in the Beginners and Primary Departments of the Sunday School. They are making the needs of these departments the special responsibility of the class. Anna Lewis is the president.

VOICE FROM PALESTINE

From the Negeb desert of southern Palestine, Eldon Mills writes of continuing Quaker activities in that area.

"As I sit at my desk in a cold room, candles either side of the typewriter, I wonder how it can be possible to convey even a slight portion of the picture here to friends at home. I must confess that far more has happened in this past month to expand my soul than to effect any lasting good upon a mass of suffering people.

" . . . Today I was in the center of literally thousands of people — dirty, barefooted, clothed in garments patched and torn, shouting in a strange tongue for food. Until adequate buildings for distribution are erected, and ration cards issued, only a faint semblance of relief can be had. Thousands of bales of blankets have been issued in all the camps—fifty to the bale—so that some suffering from the cold has been alleviated. Who was it wrote, 'till the sands of the desert grow cold'? He was never in the Negeb in January."

IF I'M STILL ALIVE

One of the recent monthly reports from our team in Koblenz, in the French Zone of Germany, tells of food and clothing distributions and describes the activities of the Quaker center there.

Almost hidden, on the fourth page, is this small story:

"One day an old, sick man with bent shoulders and a helpless, hungry look came to our barracks for help. He asked for food. We gave it to him. He ate in bitter content. He asked for clothing. At that moment we were not able to help him, so asked him to come back the next day.

"As he went out the door we reminded him that he should return for a warm outfit. He turned wearily, as though at last stepping out of life itself, and whispered. 'Wenn ich noch lebe'—'if I'm still alive.'

"He was a refugee. He was one refugee. There are many refugees now who come to us for help in the French Zone. Earlier the problem was only, or mainly, in the British and American zones, but now there are many coming from the East, from the Russian Zone of Germany, from Berlin, to the French Zone.

"Many of them have no marks (money); else they could stay in the bunker hotel. Many are walking, because they have no money to ride on a train. Most are terribly hungry, because they have no money and no work. Many are wretchedly clothed and cold. They need food, clothing and blankets.

"They are sent from one organization to the other because no one knows what to do with them. The organizations have no hotels, no bread lines, no blankets. We haven't either. We can't do more than give out sandwiches, and a mark or two for a hotel room."

FELLOWSHIP AWARDS

The American Friends Service Committee has available for qualified young people two awards. Can you nominate persons for them?

The Mary Campbell Fellowship carries a stipend of twelve hundred dollars for study in a European university or in the United States. It is to prepare students "as emissaries of international or interracial peace and good will." Preference is given to students interested in the Society of Friends. Candidates matriculating in a European university should have a reading and speaking knowledge of the language of the country in which they plan to study.

The Mary Williams Fellowship is for a student who will join the faculty at the Friends School at Ramallah, Palestine. The stipend of twelve hundred dollars is supplemented by room, board, and laundry provided by the school. Preference is given to those with some teaching experience. The candidate should have a deep interest in international relations, and in promoting good will and friendship between nations and races. A major prerequisite is an abiding faith in the peaceful forces of love and understanding, combined with a broad and inclusive religious faith and outlook. Flexibility and adaptability are essential. This calls for a readiness to learn from the East and share with Easterners the best from Western culture.

Application blanks for both of these awards may be obtained from the Committee of Award, American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7. The deadline for receiving applications is April 1.

No other task that lies before the world today is so fundamental or so urgent as that of converting the brotherhood of man from a respectable phrase to a living practice.

KITE TIME

Though March comes in all blustery and wild —
Traditional lion prowling in the sky,
Kite time is here. The small boy winds his string
Around a stick, and soon we see him fly
His gaudy missive to the northward bird,
Hearing the music every boy has heard.

Of spring approaching. He can almost feel
The green grass growing underneath the snow!
The pussywillow bares her tufted ears
To catch the brook's low murmuring below
The ice-clad banks now softening in the sun
That coaxes sugar-maple sap to run.

We see kites soaring thus from every hill —
Now buffeted, now swooping low with mirth —
Frail eager craft, straining their paper wings
To free them from invisible ties to earth:
Not knowing that, without this very tie,
They could not mount, but only fall and die.

MARY BYRD GRAVER

PINE TREES LIGHTLY BRUSH

On seeing the many graves of children in an old N. E. Cemetery

Pine trees lightly brush the hemlock —
"It is so long," they sigh,
"A hundred fifty years to rock
A dreamless lullaby.

"O, let us croon of gingham pets
And sugar-plums to keep —
Let there be fishermen with nets —
We are so tired of sleep."

JEAN TRUSLER CUMMINGS

PARADOX

Year after year
Crimson unlocks
Oblong seeds
Of the four-o'clocks

Fancy dwarfish,
Nondescript seeds —
A chrysalis string
Of magician beads!

Fancy porch steps,
Sensibly plain,
Wearing a green
And scarlet train!

JEAN TRUSLER CUMMINGS

The Sunday School Lesson

For March 27—Jesus Among People of Other Races

Mark 7:24-37; Luke 7:1-10

There is a story in the Talmud about a hill of ants which decided to exclude all ants which were not just like themselves, but one of the ants one day found the larva of another ant hill and brought it home. After a while the larva hatched and it was different from the other ants, whereupon they set upon it and killed it because it was different. The ant which had brought home the strange larva was angry, and he said, "Let us then destroy all the ants that are different. The fighter ants are different, so we should destroy them, and all others that are in any way unlike the normal ant." So they proceeded to kill all that were different, until they weakened the hill and it was soon overrun by its neighbors.

People are sometimes almost as foolish as ants. Jesus, however, did not fall prey to this fallacy. He was a Jew and he felt a special mission to the lost sheep of the house of Israel, but he also sensed the need of all men and his message was recognized, almost from the first, as being not nationalist or racial, but as universal.

It is hard to be even a nominal Christian and not realize, at least theoretically, the universal claim of the gospel. Who does not know, however, that it is one thing to hold the idea in theory and another to practice it. Peter accepted the idea of universality in principle, but when he went to Antioch he made a distinction between the Jews and the Gentiles, for which Paul criticized him sharply.

It may seem strange to us now, but it required the almost superhuman efforts of John Woolman and John G. Whittier to convince Friends that human slavery was wrong. It may seem strange to us that almost as great an effort is required to convince us today that discrimination in housing and employment, because of race or religion, is wrong. Theoretically we believe that all men are endowed with inalienable rights; that "whosoever will may come," and that God so loved "the world" that he gave his Son. But when it is our schools, our communities, and even our Meetings that are involved, the theory is hard to support.

The practical application of the spirit and purpose of Jesus is our task and, to some extent, our crisis. I am far from suggesting that the answers to these questions are simple and easy at all times. A loving spirit and sympathetic concern will go far toward finding answers to very hard problems and, especially in the area of human relations, we can be careful not to overtly sin in our actions and attitudes toward other people, regardless of race or religion.

Jesus has made his real contribution to our thinking by his specific acts, rather than by generalizations. He met a woman of Phoenicia, listened to her need, and responded to his full ability to aid her. Will we not make a similar contribution by specific acts of good will and service, disregarding the lines which commonly separate men?

Questions:

1. What did Jesus mean by his answer to the woman, in verse 27? Was he refusing her because she was a Gentile?

2. What specific acts on your part would help to further race relations in your community?

RUSSELL E. REES

For April 3—Turning Toward the Cross

Mark 8:27-34; Luke 9:28-35, 9:51

"Out of each thicket leads a path; and to each summit a sharp and thorny way ascends." Most of us would rather go by some easier way, for the sharp and thorny business frightens us. Is there not a simple and less exacting way? Why must the celestial city always have to be reached by way of the slough of despond?

Hornel Hart says that there are five unprofitable ways of meeting trouble and suffering: 1. To strike back at the suffering or the cause of suffering. 2. To run away, or the method of escape. 3. To harden one's self against the assault. 4. To assume an attitude of self-pity and of despair. 5. To worry and imagine the worst.

It is very evident that Jesus did not fall into any of these inviting pitfalls. Hart suggests that one should rather have an attitude of faith, based upon the belief that the universe is founded upon love, and that there are spiritual resources ready to help us turn evil into good, pain into profit.

The extent to which it is possible to change evil into good has never been better demonstrated than in the Cross. The death of the cross was the epitome of man's evil to man; it was the worst thing men knew how to do. Yet it has become the great Christian symbol of triumph and victory. The enemies of Jesus thought to quiet him forever by crucifixion, but they, in fact, handed him a platform, or perhaps we should say today, a loudspeaker. "If I be lifted up, I will draw all men unto me."

Most of us need to speak very humbly about suffering, for we have known so little of it. Yet some who have passed through the bitterest experiences bear testimony that it is possible to translate it into spiritual gain. Some of the world's greatest devotional writing has been produced by men in prison as, for example, *Pilgrim's Progress* and *Fruits of Solitude,* as well as some of Paul's greatest Epistles.

It is important for us all to see and try to understand the meaning of the Cross to the human struggle, not only to have a better understanding of Jesus and his ministry to man's need, but also as an illumination of man's own perennial problem of dealing with evil and suffering. What Christianity teaches is not just how to avoid suffering but how to meet it and in faith to triumph over it, and how to make it yield its full treasure of meaning to life.

Jesus certainly had the opportunity to turn away from the cross. It was not thrust upon him. He set his face toward Jerusalem, and he steadfastly determined to meet the issue of evil without escape or palliative and, in so doing, he became in a very real sense man's Redeemer.

Questions:

1. What did Jesus mean by saying, "Let him deny himself, and take up his cross and follow me"?

2. How do you think Jesus' suffering was different from most of ours?

RUSSELL E. REES

Does your class know about the "Bundle Subscription" to THE AMERICAN FRIEND? For ten or more copies to one person who makes one remittance the subscription price is $2 each. The copies can be distributed on a Sunday morning. Write THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Ind.

CONTRIBUTORS

Mrs. H. L. Cummings, Carolan Hotel, 5480 South Cornell, Apt. 217, Chicago, Illinois.

Mrs. Mary Byrd Graver, Cambridge City, Indiana.

Alta Hoyt, Friends University, Wichita, Kansas.

Friendly Life — Far and Near

Elbert Russell has been chosen by Western Yearly Meeting to give the Quaker lecture at their Yearly Meeting sessions next August.

* * * *

A Woodbrooke Tea will be held in Friends Hotel, 304 Arch Street, on March 27, at 4:30, following the William Penn Lecture during Philadelphia Yearly Meeting sessions.

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"Canyon Conference" is the name of the gathering of young Friends of California Yearly Meeting at Camp Bethel in San Dimas Canyon. T. Eugene Coffin is minister to youth for California Yearly Meeting. The conference was held March 4-6.

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From "Canyon" to "Meadow" reveals again the variety of pleasant circumstances in which California Friends meet in fellowship. July to September is full of conferences for all ages at "Quaker Meadow."

* * * *

Heading the list of Friends Yearly Meeting sessions for spring, summer, and fall is Baltimore Yearly Meeting with sessions, March 30 to April 3. The place is Homewood meetinghouse, 3107 North Charles, Baltimore, Maryland.

* * * *

Many Meetings on Sunday, March 27, plan to use the theme, "One Great Hour." Many ministers have announced it as their sermon subject. To that hour they will try to bring vision and commitment.

* * * *

Karl H. Erickson has been appointed director of the Bristol County Agricultural School in Massachusetts. The family are members of Allens Neck Meeting, Dartmouth, Massachusetts, in which they have been very active.

* * * *

Friends of the Pacific Coast Association are studying the possibilities of a work camp in Hiroshima whereby a house would be built, symbolic of the Quaker peace concern. They are in correspondence with Japanese Friends regarding it.

* * * *

The American Magazine, February issue, pictured Wilmington College students building their own dormitory. At the same time, Herbert Hoover spoke by telephone to the students and faculty of the college, calling for more "uncommon men and women."

* * * *

Quaker Hill, at Richmond, Indiana, conducted a week-end work camp for college and high school young people in the area, February 25-27. They helped tenants in the community to paint and repair houses as arranged with landlords.

* * * *

Presumably Fred Hoyt, former missionary to East Africa and now curator of the Friends University Museum, is in Rhodesia on the expedition to collect specimens for the museum. The party provided five months' supplies for a "safari" into the hinterlands of the Dark Continent.

* * * *

Lindley and Carona Cook, who have given several years of service to Portland Friends, have accepted the call of the Durham Meeting for pastoral service. Odessa Rayle, mother of Carona, was a cheerful hostess, together with her daughter, when ye editor recently visited in their home.

* * * *

Denise Lecoultre, a very active young Friend, of the Friends in Zurich, is sponsoring a Young Friends group there. They are making a good start toward a healthy liaison with foreign students in the University of Zurich. They are attempting to bridge the gap which often exists between foreigners and the citizens of the country.

* * * *

Friends University students feel that their "dollar diplomacy" program is paying well. Exchanging all of their paper money for silver dollars, for a period of time, they are showing merchants the economic value of the college in the city. Every clink of the silver disks on the store counters is saying, "Friends University."

* * * *

Over thirty scholarships for the 1949-50 school year will be available at Whittier College. Twenty-four regular scholarships plus several special grants will be available to new students. Specifically for incoming freshman students next fall there will be eighteen scholarships of from $175 to $490 in value. Six regular grants are made for junior transfer students ranging from $175 to $350. Listed among the special grants available next year are the two Amo and Matilda Hadley Stuart scholarships of $1000 each.

* * * *

Spring semester registration at William Penn College is practically the same as the fall term student total, the registrar announced this week. Nearly half of Penn's two hundred and forty students came from Iowa communities last fall, as does a similar ratio of the present student body of two hundred and thirty-two.

* * * *

Moses Brown at Grindle Point on the Maine Coast is an exceptional opportunity for interested boys. Life by the sea with work projects and instruction for eight weeks makes it a high level experience. For more information, write L. Ralston Thomas, Headmaster, Moses Brown School, Providence 6, Rhode Island.

* * * *

Dr. Sushila Nayyar spoke for Friends Center and Powell House on Tuesday, March 8, at the Friends meetinghouse at 144 East Twentieth Street, New York. Dr. Nayyar was a member of Gandhi's household and is author of the Pendle Hill pamphlet, *Kasturba, Wife of Gandhi.*" She spoke on Gandhi and the present position of women in India.

* * * *

E. Russell Carter, acting president of the National Fellowship of Indian Workers, announces that the national conference will be held June 6-11, 1949, at Bacone College, Bacone, Oklahoma. Russell Carter is director of religious work at Haskell Institute. With his wife, Vera Hester Carter, he was for some years in charge of Friends' work among the Indians at Wyandotte, Oklahoma.

* * * *

Thomas and Carol Purdy, who are teaching in Beirut, Lebanon, with Tom at the University and Carol at the Community School, had the privilege of visiting Daniel and Emily Oliver at Ras el Metn in the Lebanon mountains, the first week-end in January. The Olivers are English Friends who founded the Daniel Oliver Orphanage in an old castle in the center of the village of Ras el Metn, many years ago.

* * * *

Two hundred outstanding high school voices from every part of Ohio will join together to sing a concert as the first All-State High School Chorus. This chorus will sing for the second program of the International Folk Music Festival at Wilmington College. Dr. Charles Hirt, choral music director for Metro-Goldwyn-Mayer studios, will fly from Hollywood to conduct this unique choir.

* * * *

Total enrollment for Wilmington College hit an all-time high this semester,

when eleven hundred and eighty students registered for courses both on and off the campus. This figure includes five hundred and fifty-three full-time resident students, five hundred and seventy-seven students at the Wright Field extension center near Dayton, and fifty evening school students attending night classes on the campus.

* * * *

A three-point medical program is under way for the estimated two hundred thousand Arab refugees in southern Palestine as part of the United Nations Relief for Palestine Refugees program, which is being carried out by the American Friends Service Committee (Quakers). The medical program is under the direction of Dr. Jerome S. Peterson, formerly with the Public Health Service in the United States and currently on leave from the World Health Organization.

* * * *

The Rural Life Committee of Indiana Yearly Meeting is sponsoring a Rural Life Writing Contest in which the theme, "The Rural Church of My Dreams," is to be expressed in poetry, essay, or play. There will be five age groups for participation. The entry must be sent by April 1 to Caroline Cox, Quaker Hill, Route 28, Richmond, Indiana, from whom further information may be secured.

* * * *

William Penn College students attending the Iowa Friends' Conference, "Applying Quaker Peace Testimony Today," March 3 and 4, at Earlham, Iowa, included Roy Hampton of Springville; Dorothy Leonard, West Medway, Massachusetts; Hildegard Dittman and Ernest Weed, Oskaloosa. The four speakers on world affairs were Merton Scott, Five Years Meeting; E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation; Harold Chance and B. Russell Branson of the American Friends Service Committee.

* * * *

E. Russell Brayshaw, chairman of Friends Relief Service from 1944 to 1948, and Roger C. Wilson, secretary of the Service from 1940 to 1945, members of London Yearly Meeting, were among sixty or seventy persons who received "medals of gratitude" from the French Government recently. The medals were offered to these Friends in recognition of the relief work done in France by F. R. S. after the liberation. The French Ambassador made the presentations at the Maison de France in Cavandish Square, London, preceding them by a brief but graceful tribute to all that had been done for France during and since the war by her English friends.

* * * *

Recently, twenty-seven dollars in crumpled bills was found tacked to the door of a Friends meetinghouse with a note attached asking that it be used where most needed. The Meeting decided to include this contribution in its gift to the Friendship Garden program of the Committee on Educational Materials for Children. Through this program, four thousand, seven hundred and fifty garden seed packets are being sent to Germany. The same number is being sent to Japan as well, and five hundred to Poland.

* * * *

One of the country's most unusual musical programs began at Wilmington College, March 10-12. It is held in cooperation with the State Department of Education and other colleges in Ohio, Indiana, Kentucky, and Michigan. Last year's festival, first of its kind in America, was a one-day affair, yet it attracted considerable attention in music circles throughout the United States. As a result, leading composers and arrangers have dedicated five new choral compositions to the project. These will be given premier performances this year.

Friendly Fellowship

Members of Greensboro, North Carolina, Meeting and Bible School held their annual mid-winter picnic on February 25. Following a bountiful supper, O. Herschel and Beatrice Folger had charge of the entertainment—directing games, etc. Singing was a highlight and was enjoyed by everyone. Chairs were arranged as for a choir and persons of all ages were seated facing Dr. Folger who led, while Beatrice Folger played the accompaniments.

* * * *

William Penn College was host for the annual short course for pastors in Iowa Yearly Meeting, March 1-3. The student gospel deputation group at the college presented a religious play, "Moonset," at Oak Grove Friends Meeting near Grinnell, and Stuart, Iowa. Services on February 27 at Le Grand and Marshalltown Meetings are to be conducted by gospel deputations from William Penn College. Starvation level fellowship meals, attended weekly by thirty-five students and staff members, resulted in the sum of $163 being sent for overseas relief.

* * * *

First Friends of Richmond, Indiana, is planning a religious emphasis week preceding Easter, from April 3-8. Murray S. Johnson, pastor at First Friends of Marion, will be the speaker for the meetings, planned especially for the membership but to which Friends and non-Friends of the vicinity will be welcome. At a called meeting of the Ministry and Counsel body, initial plans were laid and special committees appointed. The church bulletin, prepared by Inez Napier, will be the principle medium for publicity. A series of sermons by the pastor, Norval E. Webb, on "Great Decisions in the Life of Jesus" will lead up to this refresher course in the essence of Christian living. The attendance of children is encouraged.

* * * *

Bloomingdale Friends Meeting, with Earl and Pearl Cox as pastors, is moving ahead with new activities. Religious emphasis week was observed in November with William J. Reagan and his wife, Florence Lindley Reagan, spending that time in visitation and in speaking before church and community groups. Nearly forty years ago the Reagans taught in Bloomingdale Academy. The choir of twenty-four voices, directed by Marjorie Osborne, presented a Christmas cantata, "The Holy Child," at which time an offering of $125.25 was received for United Service. During the week the choir sang for shut-ins. Improvements were made at the parsonage, among them being the installation of an electric range and cabinet sink. Open house was held in November when eighty friends called.

* * * *

In a torrential rain, one hundred and twenty-nine men gathered to attend a dinner meeting in the Milton Union cafeteria at which Thomas Jones, president of Earlham, spoke and the Kings Four quartet of Van Wert, Ohio, sang. The affair was sponsored by the Men's Fellowship group of West Branch Quarterly Meeting and was open to all men of the community. The ladies of Ludlow Falls, Ohio, Friends church served the dinner. President Jones spoke of the operations of the Service Committee and of progress of the organization in his state. The general theme of his stirring address was on how the present world conditions may be overcome and America still maintain a Christian democracy, the solution for which he believed to be Christianity. Friends' ministers in attendance were E. W. Chapman, Paul Shugart, S. J. Adams, Billy Lewis, and Douglas Parker.

* * * *

New Garden Quarterly Meeting was held in Fountain City, Indiana, February 26, with the morning devoted to

the meeting on Ministry and Counsel and to the business session. John Compton contributed helpful comments on the "Queries." The peace testimony of Friends was discussed in relation to the military draft. Following the lunch hour, the afternoon session opened with a period of devotion. Furnas Trueblood then presented plans of the Yearly Meeting Christian Education Committee, emphasizing the value of the workshop method, wherein a group of teachers observe while a demonstration teacher works with a class of children—this to be followed by a conference of all teachers.

* * * *

On February 5, a "button tea" was given at the home of Anita Douglas in Detroit, honoring Mary Hugg, worker from the Detroit workshop of the American Friends Service Committee and cooperating groups, with the women's auxiliary of First Friends as hostess. Forty organizations were represented and approximately seventy persons were present. Mary Hugg had classified the buttons on cards which were displayed at the tea, and fifty dollars were received from their sale. Mary Hugg, who is in charge of the workshop in Detroit, sold a thousand dollars' worth of buttons in 1948 to help make this work self-supporting. Through her efforts, various groups of Detroit have made contributions to Friendship Gardens, placing them first in the number of gardens sent as gifts of good will. The centerpiece, made by Anita Douglas, consisted of a Quaker meetinghouse with Quaker figurines, facing benches, and flowers made of buttons, and button corsages were presented the honored guests.

In the Larger Circle

The Montana Senate has unanimously passed a measure, backed by church groups, which provides for narcotics education in the public schools of the state. Under the bill, the State Board of Health will employ a supervisor of narcotics education to supervise the dissemination of information in public schools regarding the effects of narcotics, drugs, and alcohol on the human system.

* * * *

Travel plans of six leaders of the World Council of Churches were announced during the meeting of the Council's Executive Committee. Purpose of most of the visits, it was said, is to bring the Churches of other countries in closer contact with the ecumenical movement. Dr. John R. Mott, honorary president of the World Council, is planning a trip to the Far East. Dr. W. A. Visser 't Hooft, general secretary of the Council, will go to the United States in April.

* * * *

Dr. E. Stanley Jones, American Protestant missionary evangelist, is on a month's evangelistic tour of Japan. Among the cities where he is expected to address meetings are Tokyo, Nagoya, Nishinomiya, Hiroshima, Fukuoka, Beppu, Matusyama, Kobe, Osaka, Kyoto, Kanazawa, Hakodate, Otaru, Sapporo, and Sendai.

* * * *

Our nation has done very little to fulfil our responsibility to almost one million men, women and children who survive in European Displaced Persons enclosures. England has taken seventy-eight thousand and Canada forty-three thousand. Meanwhile, in the first six months of operation of our 1948 Displaced Persons Act, only two thousand, five hundred displaced persons were admitted or are enroute, out of one hundred thousand admissions authorized during the first year. This can only mean that thousands of human beings, who could have been saved, are lost.

BIRTHS

HERMSDORFER — A daughter, Julia Ann, to Donald and Alice Hermsdorfer on January 4, at Indianapolis, Indiana.

RANDALL — Frederic and Margaret Morris Randall adopted a son, Jeffrey Hunt Randall, on January 1, at Indianapolis, Indiana.

MARRIAGES

KARNES-ROSS—Ella Mae Ross, daughter of James D. and Nellie Ross of Hillsboro, Ohio, to Paul Karnes, son of George and Josephine Karnes of Greenfield, Ohio, at Fall Creek Meeting, Hillsboro, February 27, with Lowell W. Nicholson, pastor, officiating.

DEATHS

HADLEY—Frank H. Hadley, at Chicago, Illinois. Services were held February 3. Surviving are the widow, Nettie Jane; two daughters, Helen Hadley and Miriam H. Abbott; and a son, Leland T. Hadley; two grandchildren, Barbara and David; and a great grandson, John.

MOORE—Mary Stubbs Moore, on February 15, at the home of her sister, Helen Stubbs Smith, in Hatboro, Pennsylvania, aged sixty-eight years. She was an esteemed member of First

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riends church of Indianapolis, Indiana, of which she was for years an tive member and treasurer. She is so survived by her sister, Ethel tubbs Day, of Indianapolis, with hom she formerly made her home. ervices were conducted by Herbert uffman and Alvin T. Coate, and urial was made in Crown Hill Cemery in Indianapolis.

PEELLE—J. Irving Peelle on February aged seventy years, in Wilmington hio. He was a birthright member of riends, having served as clerk of the leeting for twenty-two years. He also erved as chairman of Wilmington early Meeting Permanent Board for everal years. Surviving are his widow; son, Miles Peelle of Adrian, Michian; and two grandchildren.

Ross—Eva O. H. Ross, on February 5, at Wilmington, Ohio, in her ninetyfth year. She was born near Springeld Meeting in Ohio, in 1854, a birthight Friend, and was united in marlage with Ellis R. Ross in 1883. Surviving are three daughters, Nellie E. oss, Alberta L. Ross, and Rebecca J. arker; three grandchildren, Anabel arker Hunt, Betty Lou Parker, and ouglas Parker; and a great grandson, Marcus Hunt. Services were conducted y her pastor, A. Ward Applegate, and urial was in Sugar Grove Cemetery.

TAYLOR—Amanda E. Taylor at the ome of her brother, Marmaduke Staford, Richmond, Indiana, on February 7, in her ninety-second year. She was nited in marriage with William E. aylor and much of their life was pent near Sheridan, Indiana. Her son, larence, died in 1938, and she is surived by her daughter-in-law, two randchildren and a great grandchild f Detroit, Michigan; a half sister, Mary Johnson of Noblesville, Indiana; nd a half brother, William Stafford, f Cannon City, Colorado, as well as Marmaduke Stafford. She was a loyal nember of the Sheridan Friends Meetng. Services were held in Richmond, ndiana, with a cousin, Frank Stafford, n charge, assisted by Edward Ranome, and burial was made in Earlham.

WHITMAN—Eleanor Wood Whitman, n December 25, 1948, at Cambridge, Massachusetts, aged seventy-five years. She was born in Hanover, Michigan, he daughter of a Friends' minister, Adelbert Wood, and Ella Wood. She was graduated from Earlham and aught Bible at Wellesley preceding ner marriage to John Whitman. Together, they wrote and produced many Biblical pageants, which were an expression of her desire to bring the teachings of the Bible to those not active in the church. They spent their summers in Tamworth, New Hampshire, where she was a minister of the Meeting. A memorial service was held at Cambridge meetinghouse on December 29.

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A CHALLENGE

Oak Street Friends Meeting in Portland, Maine, will have an opening for a pastor early in the Spring. Portland is the largest city in Maine and has a fine school system and other cultural facilities. Friends established themselves in this part of the country before the middle of the eighteenth century and since the completion of their brick meetinghouse in Portland, in 1796, have maintained religious services here continuously. For many years there have been two Friends Meetings within the city limits.

This opening presents an opportunity for a spiritual leader who has vision, courage, and physical strength. Applications for this unique service should be addressed to Lindley M. Binford, 33 Norwood Street, Portland 5, Maine.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

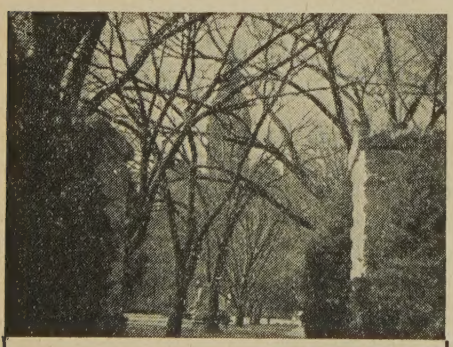
BUCK HILL BULLETIN

When there is not much else to talk about one turns to the vagaries of the weather. Truly California and the Pacific Coast have had January weather and we have had theirs. A year ago a great snowstorm the day after Christmas was the forerunner of nearly two months of ideal winter weather with skiing and winter sports at their best. This year January has been so mild, the hills were bare and winter sports *non est.* We understand this condition extended throughout the New England resorts and that hotel managers were in despair. Fortunately we have had a succession of conventions and meetings at the Inn and a good sprinkling of permanent guests. The Foreign Missions Conference brought three hundred guests early in January, followed by the Home Missions Council with two hundred and fifty in attendance. Then a three day meeting of the National Preparatory School Conference of three hundred and fifty including delegates from all our Friends Schools in the East but one. After they had departed came the Inter-Board Committee on Missionary Education (Methodist). Telegrams went out from the Inn on the first instant saying there now was "seven inches of powder snow on a two inch base, skiing fine." So it goes!

THE INN

BUCK HILL FALLS, PENNA.

"The blasts of January
Would blow you through and through."
Shakespeare—Winter's Tale



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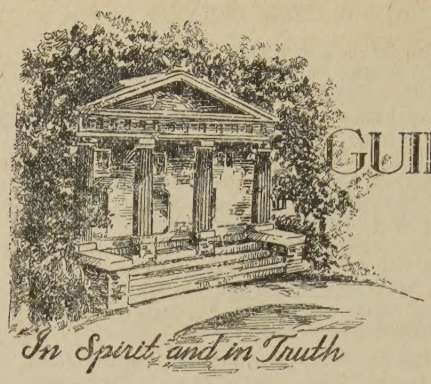

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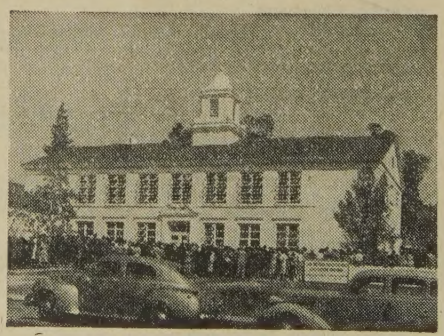

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